

was only retaliating on his opponents their own doctrine. Apart from this narrow dogmatism, the bearing of such impassioned appeals in breaking down subservience to traditional authority, and in paving the way to the political self-assertion of the people, is patent enough.

The militant tone of the exhortation to the Estates of Scotland in 1558 is also the tone of "The First Blast of the » Trumpet against the Monstrous Regiment of Women," which appeared in print at Geneva in the same year. The "Blast"

was probably written at Dieppe, whither he had journeyed in 1557 from Geneva in the vain hope of proceeding to Scotland. He was apparently

not equal to facing the ordeal of such a visit in the meantime, and was not quite satisfied with himself for discreetly evading its difficulties. The

"Blast" was thus penned in one of his most acrid moods, and was published anonymously, and without the knowledge or consent of Calvin, at Geneva in the following year. It is merely a

pamphlet for the times, and has no value whatever as a discourse on the science of government. It is rather a protest against

the bloody *regime* of Mary of England, and had Lady Jane Grey, instead of Mary, occupied the throne, the iniquity of female

rule would probably not have occurred to Knox, and he certainly would not have blown this fierce blast against it. From beginning to end it shows

that he was smarting under the provocation of the butcheries perpetrated across the Channel against his old co-religionists, and in

his righteous indignation he swore at large, not only against Queen Mary but against female rulers in general. The tone of his argu-

mentation against the queen in particular is both fierce and impolitic. He calls her, for instance, "a traïtoresse and bastard,"

and "that cursed Jezebel." Such harsh epithets could only aggravate the oppression of those on whose behalf he worked himself into a passion. But his whole thesis as, to the rights

of women and their place in society is one-sided as well as unchivalrous. His view of woman is

that of the Jewish prophets and the Church Fathers, who make her simply the slave of man.

Needless to say, it is ungenerous, ungracious, and unenlightened. In this respect Knox is

certainly not the apostle of modern progress, but the prophet of Oriental darkness. He states

the gist of the book in the first paragraph: